

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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LATEST MISSIONARY INTELLIGENCE.

Extracted from London Publications for Sept. received at the Office of the Religious Intelligencer.

INDIA.

BATAVIA.

Mr. Slater, in a letter dated April 3d, 1820, gives the Directors an abstract of his Journal. He continues to visit the Chinese and the Malays, in the city and in the villages, distributing Testaments and Tracts, in the languages of both. Many receive them with pleasure, and read them. Mr. S. goes from house to house, and converses familiarly with the inhabitants on religious subjects. In one place he was promised the use of an idol temple for a school-room. He has since built a school-room in the town, and has about 34 boys: the school is conducted on the Lancasterian plan. He met with a Chinese, who was 101 years of age—had lived in Batavia 86 years, and is the only survivor of 300 Chinese, who came thither with him. On the commencement of the year, his Chinese neighbours made him many presents as New Year's gifts. Some of them have also dined with him at his own house. We are, however, sorry that he has been robbed a third time: in the first instance, his clothes were stolen; in the next, his horse; and lastly, his saddle. These depredations are frequently made during heavy rains in the night.

Mr. Slater has lately preached on Sunday mornings in his own house, to a few persons, in English.

MALACCA.

A letter has been received from Mr. Medhurst, dated 10th January, 1820, giving an account of his employment during the year preceding.

Mr. M. continues to speak very frequently to the Chinese people, especially

in their shops, where a number of persons (20 or 30) soon collect. He hopes some good is done by this method, and that the people will, by degrees, be induced to attend more numerous in public places of worship.

He discovers more and more of the wretched superstition of the heathen, who seem wholly given to idolatry.—When reasoned with, they will admit the *folly* of worshipping their wooden gods, but will not allow of its *criminality*. One of them threatened Mr. M. for decrying their worship, and said, that their god would come to him in the night, and afflict him with the cholic; it is scarcely necessary to add that the prediction failed of its fulfilment.

They have great confidence in the efficacy of burning gilt and silvered paper for the benefit of the dead, which they believe furnishes their deceased friends with money in the other world.

The Malacca press has been actively employed during the past year. Books and tracts of various descriptions, in the *Chinese* language, have been printed to the amount of 54,950, and at the *Malay* press, 22,000 tracts have been printed off.

THE PEOPLE IN INDIA CALLED SAADHS.

Our readers will remember an account of these people given in former numbers, who were visited by *Anund*, from *Meerut*. Some further account of them has been published by W. H. Trant, Esq. from which, and from the Rev. Mr. Fisher's letter to the Church Society, concerning the late journey of *Anund* and *David* to these people, we extract a few particulars.

They utterly reject and abhor all kinds of idolatry. Gay apparel and ornaments of dress are strictly prohibited. They never make any obeisance. They will not take an oath. They profess to abstain from all luxuries, and dancing.

They will not attack man or beast, except in self-defence. All ostentation in worship or alms is forbidden. Industry is strongly enjoined. The due regulation of the tongue is esteemed a principal duty. In these, and several other respects, they resemble the people called Quakers. They appear to have become a sect about 170 years ago.

Anund and his companion travelled from place to place, visiting and conversing with the Saadhs on religion. Some of them entreated him to stay among them, and read and explain to them 'the merciful book of God.' The Rajah of Gurrie having heard a portion of the Gospel read to him, exclaimed, 'That man who shall have such a book as this in his possession, and not love it, and not live by it, must be *Burra Shytan*.' What a testimony is this to the excellence of God's word, even from a heathen! And will it not overwhelm with confusion our gainsayers and fruitless professors, when the great Judge shall come to take an account of the improvement of our talents!

AFRICA, LATTAKOO.

Mr. Hamilton, who has resided for a considerable time at this place, has sent home a Journal, from which the following extracts are made:

The king of Lattakoo, on returning from a long journey to the east, reported that he had met with tribes of men, who had never seen any of his people, (the Bootchuanas) but had heard reports of them, which stated, that they had tails like cows; they flocked together from all quarters to see him and his people, and were greatly astonished to find that they were like themselves.

A wooden clock, with three little figures which strike bells, denoting the hours and quarters, which was sent to Lattakoo by the Society, has excited great astonishment. Some of the natives disputed among themselves whether these little men were made by God or man; they also wished to know whether they ate meat and drank milk; it was also reported among them, that these three little men had come in the night, in a

waggon without oxen. In short, this clock appears to them the most wonderful thing ever known in the country.

After a season of great drought, one of the people called *rain-makers*, visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep; this he accepted, washed its feet, then its body, and afterwards washed himself; he then brought the sheep into the town, and killed it.

On the same day, a *rain-meeting* was held at *Maklak's* krall, and the *rain-maker* was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c. threatening that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. 'O how ready,' says Mr. Hamilton, 'are they to listen to the word of man, but how backward to regard the word of God!' After this some clouds appeared, and great hopes were entertained that the rain would soon fall.

Mr. H. was informed, that in one of the *rain-meetings*, held about this time, the *rain-maker* complained that the *Dutch people*, (so the natives call the missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs; he therefore recommended it to Matebee, to send them away. But though many probably wished this, nothing was done.

At length, no rain having fallen, the people began to be impatient, and to curse him, saying, that the *rain-maker* was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones: this was done to amuse them, and gain time, for they were ready to drive them away.

About 12 days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days, in great abundance. After which, the *rain-maker*, with a great number of women, paraded the town, singing, and begging presents, on account of the rain.

Mr. Hamilton, in his journal, relates

several disputes and battles between the Bootchuanas and the Bushmen, in consequence of stealing cattle; and the former were much displeased with the missionaries, who would have dissuaded them from killing some of the thieves when taken, and informed them, that though they might preach to them, they must not attempt to alter their laws. In one instance, a feast was held on occasion of the execution of a Bushman, who had stolen an ox, and who was not able to restore two in its stead, according to their law.

Several storms of thunder, lightning, and rain, having occurred, by which a woman had been killed, and several of the cattle, a ceremony took place to prevent further mischief. The *rain-maker* gave orders that no woman should go out to work in the field, for that the clouds must have medicine, or they would kill more. The king then, with the *rain-maker*, and a great number of people, went forth to bury the woman, stabbing the ground with their assagais, making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the missionaries to bury it in their usual way.

A report had reached Mr. H. by a person who had travelled N. E. of the existence of two towns, separated from each other by a river, or arm of the sea: that on the east side, inhabited by white people, and that on the west, by blacks, with long hair; that, among the latter lives a white woman, who keeps a shop, and receives her goods from the other side of the water. This traveller exchanged some pieces of cloth which came from the town, (one of which is sent to England.) Some of the Bootchuanas were found in that journey, who wore rings, supposed to be of gold, which they say they dug out of the ground. A man who has been a servant of Makabba, says that Dr. Cowan was killed there. It is probable that we shall receive further intelligence of these distant tribes on the return of Mr. Campbell, who may be expected before the close of the present year.

Mr. Philip, in a letter dated Cape Town, April 5, informs the Directors that he had received a letter from Mr. Campbell, dated in the beginning of March, stating that he and Mr. Moffatt were then within two days journey of the great Orange River, and were in good health and spirits. They had not been more than ten days from the northern borders of the Colony. They met Mr. Anderson, who had recently crossed the river, on his way to the Cape, and it was hoped that our friends would have no difficulty in getting over it. It was Mr. Campbell's intention to return by way of Graaff Reynet.

MISSION AT BOMBAY AND THE VICINITY.

(Concluded from page 332.)

On the Continent at B.

Oct. 14. In company with several gentlemen, visited a Hindoo temple of great fame, in a native king's dominions. We had no sooner approached the borders of the village, than we were saluted by the villagers who came to meet us, and conduct us on the way. They had anticipated our visit, and in some places people were hard at work in levelling the road and cutting away the bushes, that we might pass with more ease. It was by no means pleasant to be treated with such excessive attention.

After visiting the temple, which was thronged with religious mendicants, we were conducted by the officiating bramhun of the temple to the brow of the hill towards the sea. Here is a vast chasm in the hill, opening to the sea, and paved with stone steps extending from the summit of the hill to the sea,—a distance of about 30 rods. At the foot of the hill our attendant pointed us to the print of Vishnu's foot, which was impressed on a rock when he clave the mountain. We were then directed to a cavity extending nearly 20 feet into a rock, opening to the sea, to a spring of fresh water, apparently springing from the rock beneath. Before our guides could approach the spring, they performed many ceremonies to the god of the place. Though but a small portion of time was afforded for religious conversation with these villagers, yet some books were left among them.

18. Spent the day at a village of bramhuns, who had not before heard any particulars of the Christian religion. They were very fond of conversation on political subjects, and seemed by no means pleased with the change of government, which their country had recently experienced. By perpetually mentioning the privileges which they (the bramhuns) had enjoyed under the Peshwa's government, they implicitly complained of oppression, or rath-

er of the want of favours from the English government. They seemed reluctant to admit, that the religion of Christ inculcated peace and kindness to all mankind. Though they appeared ready to receive books which I gave them; yet here, as in most other villages of bramhuns, great caution was manifested, lest they should do something inconsistent with their own religion.

20. Spent the day in a pleasant and populous village, five miles from Bankote. Have seldom found a stronger desire to hear instruction, and to receive books, than among this people. After spending more than two hours in conversing with the people who came under the shade where I sat, I found myself necessitated to lie down to rest, as my lungs were quite exhausted. Here I was much pleased to see various companies of bramhuncal boys collected under the shade of the trees, to read the books I had previously given them. As I was about to leave this interesting village, a young man came in haste, and inquired whether I could give him a book which explained the doctrine of the unity of God, and proved that worship should be paid to no other than the invisible Spirit, whom he heard me speak of in the morning. I was much pleased to see a disposition of inquiry excited in the mind of this youth, but was sorry to tell him I had distributed all the books which I had brought with me.

29. Left Bankote with the design of spending ten or twelve days at Rawadunda, a town about 30 miles south of Bombay. In this town and neighbourhood we have three schools. Here are no Europeans. While here, we lived almost entirely according to the style of the natives. Spent considerable time with a small village of Jews in the town. They are exceedingly ignorant of their own history and Scriptures; and, though the children of Abraham, according to the flesh, are nearly as ignorant of the true God as the heathen around them.

Nov. 3. Visited Allabay, about 9 miles from Rawadunda. This is the capital of the kingdom of a petty native prince. Here we have one school. About 10 o'clock in the evening I received an invitation to visit the king, (or rather the regent, as the king is quite a child.) I found him a very intelligent, shrewd bramhun. He conversed on a variety of subjects, and at length requested me to give a general statement of the Christian system of religion, which I was very happy to do. He inquired definitely what my opinions were concerning the Hindoo system of idol worship. In reply to my statement he observed, (as is very frequently done among the higher class of these people,) as the minds of men could not comprehend and worship the invisible God, it was reasonable and suitable, that material objects should be selected as the representatives of God, or as the *media*, by which weak minds might come to a knowledge of God. In reply to this I remarked, that as God is an invisible Spirit, no material object could be rationally considered as representing him; for it would

be in vain to attempt by imagery a true delineation of that which is immaterial; and the whatever images were made to represent God would, if they had any influence, tend to produce erroneous ideas of the Invisible Spirit.

After presenting him copies of all the books I had with me, which he kindly accepted for himself and the young king, I retired to my lodgings, where I found a supply of sugar, rice, ghee, fruit, &c. sent by the regent for my use.

4. This morning, before I left Allabay, had the pleasure of seeing nearly 30 black Jews together, who appeared much interested on finding that my account of the creation, the flood, &c. corresponded with their own history. When they observed that I spoke respectfully of Abraham, Moses, and the Prophets, their applauses were quite boisterous. But alas, they know nothing of Jesus Christ, but are expecting they know not what. They were, however, very attentive to a short history of him, who, they were assured, was the true Messiah—the seed of Abraham.

5. Spent considerable time to day in viewing the ruins of Portuguese magnificence and splendor at Rawadunda. The fort, which is nearly two miles in circumference, is almost filled with ruins of churches, monasteries, &c. Found a small building, much obscured by a young growth of trees and brambles, over the door of which was a Latin inscription, noting the era when St. Francis Xavier left Rawadunda for Goa, which was in 1640.

6. Visited two or three villages south of Rawadunda; found a small village of Catholics. Their priest was educated at Goa. He lamented the falling state of the Catholics. He seemed by no means hostile to Protestants, and spoke favourably of the exertions of Bible Societies, &c. With him I dined—had considerable conversation on religious subjects, and cannot but hope, that he is experimentally acquainted with the Gospel, though considerably attached to the forms of his mother church.

In the villages, and in almost all the towns which I have visited on the coast, many and urgent applications have been made for schools. The fame of our charity schools is so widely spread, that I can hardly enter a village without being told, that the people are poor, and unable to furnish the means of instruction, and would deem it a great favour to have schools established among them. But I am obliged to tell them, that for want of pecuniary means we cannot comply with their requests at present. O how desirable is it, that schools should be established in every village, that children, who otherwise will probably grow up and die in ignorance, might be taught to read in their own language the word of God, which is able to make them wise unto salvation.

11. Left Rawadunda with my family for Bombay, after being absent nearly six weeks.

Dec 7. We have this day attempted to have a religious exercise at one of our school rooms, more resembling public worship than any thing we have hitherto witnessed among

the heathen. Nearly 150 natives were present, and were tolerably attentive.

The natives are peculiarly fond of singing, and can often collect people for the purpose of religious instruction by singing a hymn, when otherwise they would seem indifferent to my story.

10. Heard this day of the death of one of our native schoolmasters on the coast. He was a Jew; possessed considerable knowledge of the Christian religion, and at times has told me that he did believe and trust in Christ for salvation. Poor man; he has gone to have his faith tried by the Searcher of hearts.

Our native school teachers have an opportunity of acquiring very considerable knowledge of Christian doctrine. They can generally repeat from memory the ten commandments, catechisms, and indeed every thing that we require the boys to learn. We hope and pray that their hearts may be opened to receive the truth.

13. Find our school rooms very advantageous places for instructing the people who do not belong to the schools. These rooms are generally situated near the public roads, and when hearing the boys read, and repeat the catechism, many, who are passing by, stop to listen. Not unfrequently have I seen 50 or 60 persons collected at a time. When we are depressed by the consideration of the general inattention of the people to our message, the mind is often cheered by the hope and prospect, that some of the rising generation are storing their minds with truth, which will hereafter make them wise unto salvation.

For the Religious Intelligencer.

CHEROKEE MISSION.

Copy of a letter from Sarah Hoyt to the Female Benevolent Society of New Berlin, N. Y. Published by request of the Society.

Brainerd May 15, 1820.

Dear beloved Sisters in the bonds of the Gospel—The earliest opportunity is eagerly grasped to transmit to you our grateful acknowledgments for the kind expressions of your love and Christian benevolence, in the very acceptable articles of clothing, sent by you, which arrived on the 8th ult. This would gladly be written by father's own hand, but from his feeble health and extensive charge, he is obliged to call a substitute.

The articles you sent will all be very acceptable and useful here. We have now on hand a very good supply of summer clothing, but very little thick cloth; as our northern people have generally an incorrect idea of the climate here. Although it is generally mild, we have

some days in the winter almost as cold as any at the north, and owing to the more frequent sudden changes feel the want of warm clothing quite as much here as there.

We feel that our unbounded gratitude is due to you, dear sisters, and to all our fellow helpers in our native land, who have been inclined, by the grace of God, so liberally to bestow their charity to aid in this important work. It is by these means our God is pleased to forward his own work, and to give to all his children the unspeakable privilege of labouring for him, and for the cause of the dear heathen. O shall we not count it an inestimable privilege, my dear sisters, that we may be workers with the great Eternal, in the mighty work of saving souls ready to Perish? Of bringing our fellow immortals from the deep shades of mental darkness, from the bonds of sin and death, to the glorious light of the *Sun of righteousness*, and the way to life and salvation through his redeeming blood? Yet, thus highly favoured are all who will enlist under the banners of King Jesus. In whatever situation in life, to whatever sphere of action called, they may work for him, and all their exertions, (however feeble and imperfect) for the advancement of his cause, will be accepted of him, and made instrumental of promoting his great and glorious work in the earth. Then let us exhort one another to persevere in well-doing. If we are so happy as to belong to this glorious company, we have every thing to encourage us to go forward. Victory is ours; and the rich reward rests on no uncertainty. Dear sisters, we are privileged to live in a happy era. We are permitted to see the dawn of that happy day, which has long been looked for, when the knowledge of the Lord shall fill the earth, and there shall be no dark places for the habitations of cruelty. But there is yet a great work for Christians to do. This is a time for all to advance to action. Let us not be afraid of self-denial. Let us not be afraid to forsake all for Christ. For all who will forsake houses or lands, fathers or mothers, wives or children, for his sake, and the Gospel we are wit-

nesses, shall receive an hundred fold, even in this life.

The missions here continue prosperous, and we have daily new encouragements to go forward in the blessed work, and though in respect to the schools and congregation here, we cannot say as once we could, numbers are daily enquiring, with weeping eyes, the way to life and salvation. Yet we plainly discover the still small voice sweetly inclining one after another, of our dear red brethren, to come and taste that the Lord is Gracious. A short time since, two very promising youth were added to our church, who, we hope, will ere long be prepared and sent out as heralds of salvation to proclaim the words of life to these perishing people. One of them, David Brown, a younger brother of Catharine Brown, left a few days since, to go to the school at Cornwall; the other, John Arch, is assisting brother Butrick in a local school. We have now three local schools in operation. One about 60 miles south-east of us; one about 60 south; the other about 100 miles west of us. The last is in the neighbourhood of Catharine and David Brown's parents. A glorious prospect appears there to have resulted from a visit which these pious youth made at their parents last March, but a short time after David Brown had entertained a hope of his renewed state. He went full of zeal for the souls of his dear people; maintained family prayer and worship morning and evening at his father's, and improved every opportunity to read and explain to them and to the neighbours, as well as he knew how, the word of God. The people, many of them, were stirred up, and sent very urgent requests to us for a school and a preacher to be sent among them. Brother Butrick, and brother John Arch, were sent in April. As soon as they arrived, the people united, old men and young men and children, to build a house for the school. The house was completed and the school commenced, in less than two weeks after their arrival. About 50 scholars attended, and more than one hundred attended worship on the Sabbath. Brother B. writes, they

all appear very attentive, and of some he has great hopes that a work of grace has commenced in their hearts. Christians, be engaged to pray for Zion. For God is hearing your prayers, and continues to hear them.

In behalf of the Brethren and Sisters at Brainerd, to all our dear Sisters of the Female Benevolent Society of New Berlin, I subscribe myself your sister in the Lord,
SARAH HOYT.

OSAGE MISSION.

The following letter from Messrs VAILL and CHAPMAN, to the Secretary of the United Foreign Mission Society, we copy from the American Missionary Register. It brings intelligence from the Mission Family as late as to the 24th of August, and gives a more detailed account of their trials and their mercies. They were still at Little Rock, probably about three hundred miles from the Military Post on the Arkansas, and about the same distance from the place of their destination.

*Little Rock, Arkansas Territory,
August 19, 1820.*

Dear Sir,—In the righteous providence of God, the Mission family have been visited with affliction. We left the post of Arkansas on the 3d of July. Since that time, every member of the family has been more or less visited with sickness, excepting Dr. Palmer, Brother Woodruff, and Sister Foster. Although sister Foster has occasionally been unwell, yet her resolution has been great, and she has unquestionably held out beyond the rest of the Sisters. We were in hopes to have reported Sister Cleaver and Sister Beach among the healthy; but the former has been afflicted a few days with the ague, and the latter was taken yesterday, apparently with a settled fever. Excepting the instances already mentioned, and two of Brother Vaill's children, (the oldest and the youngest) the members have scarcely known the blessing of health for several weeks.

To come to particulars, for the Board will probably be glad of some detail.

We arrived at the Post in health, where we passed the Sabbath the 2d of July. While there, two of our sisters, Miss Johnson and Miss Hoyt, and two of our hands, were taken with the fever. Sister Johnson had a long and distressing

sickness. Sister Hoyt, though we were far less alarmed at her symptoms at first, was seized with a disorder, evidently in the end the typhus fever, which moved on, resisting human skill, and completed its work on the 20th, after a sickness of 17 days. One of the hands, taken sick at the same time with sister Hoyt, and with the same disorder, died on the Sabbath following. The other is still living, and still with us. As he was a faithful young man, and desirous not to be left alone, we brought him along; but we have not had the benefit of his labour since. The young man who died, was one whom we took at Pittsburgh, and who had been a faithful boatman. On the day of his death, Mrs. Vaill was taken sick, and was seriously threatened; but by assiduous application, under the blessing of God, her fever was broken in a few days. It then assumed an intermittent form, and has continued more or less to this day, but with greatly diminished effect. She is now gaining strength. Sister Lines was seized about the 16th. Her health had been firm beyond most of the Sisters, and we felt strongly persuaded for several days that she would soon recover. But on the 20th, when Sister Hoyt yielded up her breath, we began to fear the consequences of Sister Lines' sickness; and on the 24th, we were called to realize our fears, and to mourn again. Brother Redfield and Brother Fuller were taken about the 18th, and were brought low. The disorder did not, however, assume the most threatening form. It partially left them in about ten days. They have had frequent relapses, and are still feeble. Brother George Requa, one of our most active members, was reluctantly obliged to yield to disease, and has been seriously afflicted. Brother William C. Requa was seized with the fever on the day of our landing; and after a week's illness, his fever assumed the symptoms of an intermittent; he has since been gradually recovering.

We arrived at this place on the 23d of July. The continuance and increase of the sickness on board, appeared to render it necessary that we should stop. The country below has no good water, and

is too level to be very healthy; and this was recommended to us as the most eligible place. Here we found the land more elevated, with good springs of water; and although the village is new, having been commenced last winter, yet we found two small cabins unoccupied, and reared but a few days before our arrival, as though prepared in Providence for our present necessity. In these cabins, we laid our sick, and found room and resting place for the family.

It became necessary at this place to unload our boats, and air our goods. The heat was excessive; and, having such a number of persons on board, many of whom were sick, our situation called for relief.

On landing, our first object was to provide for the sick. The next week was employed in building a store house, unloading the boats, conveying our provisions and goods up the hill, and storing them away. During that week, Brother Vaill, who had been for several days in a feeble state, was visited with the fever, and the sole direction of the business, of course, devolved on Brother Chapman. It was to him a laborious and fatiguing week. He held out until Saturday, when he was violently attacked with the fever. On the 9th day, his fever assumed the typhus form, and for two days the family were much alarmed with the apprehension that he was about to be taken from us. We prayed to *Him* who hath said, *I will be with thee in trouble*; and on Tuesday he began, to our great comfort, to mend. He is now gradually gaining strength. Mrs. Chapman has been sick with the fever for two or three weeks, but is now almost restored. For several days past, two of Brother Vaill's children have been afflicted with the intermittent. This disorder is not considered dangerous; but, in this climate, it is weakening, and, while it continues, distressing.

This, dear Sir, is the story which we have to tell of our afflictions. We would call them our light afflictions, because we hope they will work out for us *a far more exceeding and eternal weight of glory*.

The Mission family have, by these tri-

als, been called to bear the yoke; but it is only suffering affliction with other Missionaries who have gone before us—yea, with Christ, the Captain of our salvation. We have already seen them needful, and we have no reason to doubt that this school is the best for Missionaries entering the field. The Board may indulge the hope, that those who are permitted to survive, will feel themselves renewedly consecrated to the service of Jesus.

We regret that we could not have written a fuller statement at our first arrival; but our want of health and of time prevented. We sent a general statement, which we trust has arrived before this.

And now, dear Sir, we submit this as the statement of God's dealings towards us, subscribing ourselves your servants in Jesus Christ.

WILLIAM F. VAIL,
EPAPHRAS CHAPMAN.

P. S.—August 24.—Sister Beach is still quite sick with the fever, but we hope not dangerous. Brother Spalding has also been recently taken with the fever. With the exception of these two, all who have been sick are convalescent. Brother and Sister Vaill, Sister Chapman, Sister Cleaver, and Brother William C. Requa, are able to attend to business again; and the others are rapidly gaining strength. This disorder, however, is critical, and the convalescent are subject to obstinate intermittents.

OSAGES OF THE MISSOURI.

The interest felt by our readers in the subject of Indian Missions, warrants us in laying before them the following succinct account of the Osages of the Missouri, which we copy from the American Missionary Register. It was communicated in a letter to the Secretary of the United Foreign Mission Society, from Thomas L. McKenney, superintendent of Indian Trade. It contains much useful information, and presents an interesting appeal to Christians in behalf of these long neglected children of the forest. The interest taken by Mr. McKenney in their behalf, does him more credit, than our greatest Warriors have ever achieved by burning their towns or hanging their prisoners.

DEAR SIR—I now write you, agreeably to promise, in relation to the Osages

of the Missouri, I have delayed doing so till now, hoping to find a map of their country, and a historical sketch which I once had, but they have eluded my search, and I must proceed therefore, without them, trusting to my recollection, and to such incidental helps as I may be able to avail myself of as I go along.

The Osages of the Missouri, are so called to contradistinguish them from the Osages of the Arkansas. They are divided into two parts, one is called the Great, the other the Little Osages. But this distinction is nominal only, their habits and interests being the same. It may serve to gratify curiosity, however, to assign some reasons for this distinction of titles.

Upwards of a hundred years ago, (say one hundred and twenty years,) this tribe constituted one band; but hoping to improve themselves, and to reach out after new settlements, it was agreed in general council, that a colony should move off in the direction of the Missouri. The movement was made accordingly; but of what number this colony was composed I have had no means of ascertaining. The emigrants were but a few years on their new domain, before, being pressed by their enemies, they returned, by permission of those from whom they had separated, and putting themselves under their protection, settled about six miles from the old establishment in the plains below. Perhaps at this period arose the distinction: and the colonists, if they may be so termed, conceiving of those from whom they had separated, as to consider their protection worth seeking, might have, and with much justice, perhaps, give them the title of "Great Brothers," or Great Osages; and it would be no difficult matter for the party thus addressed to return the compliment by addressing *these greatful people* by the title of "Little Brothers," or Little Osages. Nor is it reasonable to suppose, *under the circumstances of the case*, that any exception would be taken by those thus denominated "*Little*."

But another reason may be assigned for this distinction of titles, and that is, the Great Osages have always been the most numerous. Putting the two to-

gether, there is some reason why one should be called Great and the other Little, although the Little Osages are admitted to be more skilful and daring in war; and more dexterous and successful in the chase; and they are said to be finer looking men, general speaking, and even superior in strength, and vigour of intellect than their *titled* brothers, which sometimes happens to be the case in the orders of civilized society. This however by the way.

But there is another reason assigned for this distinction of titles; and it is entitled to some respect, as it is derived from one of the Great Osage deputation at Washington: and that is, the Great Osages having their village upon a height, from whence the prospect is fine and commanding, they are called "Great"—that is, their view is great—the great world appears spread out before them, and all the majesty of nature presents itself to the eye; whereas the Little Osages, living on level ground, they see but little, and therefore they are called Little. But however this reason may be the current one at this time of day, yet I think these titles were originally conferred for other and more suitable reasons. It is very certain that the Little Osages, with all their superiority of skill, and intellect, and form, occupy in the estimation of the Great Osages that level in their relations of power and policy, which their name imports; for when Lieut. Pike, (since General Pike, whose death, during the late war occasioned to his country so much just cause for mourning,) returned to the Osages a number of their Captive Brethren, in 1806, their incidental, and unintentional arrival at the village of the Little Osages, *first*, called forth a rebuke from *Cheveaux Blanche*, the chief of the Great Osages, to the Wind, the chief of the Little Osages, in these words:—"I am shocked at your conduct, *Tuttasuggy* you who have lately come from the states, and should have been wise; but you led the redeemed captives, with an officer of the United States, to your village, instead of bringing them through my town in the first instance." To this the *Wind* made no reply. Lieut Pike considered the speech as having been in-

tended to show to him and his party, the *superiority* of the one, and the *inferiority* of the other.

The Osages of the Missouri live in two villages, which are, as has been stated, six miles apart, on the waters of the Osage river, and about one hundred and twenty leagues from its junction with the Missouri. The number of their warriors bears a much larger proportion to the number of souls, than is known in any other tribe. Of warriors they have certainly not less than 1500. Perhaps the two villages could number 2,000, which would give them, computing one warrior for every ten souls, as is usual, with most tribes, 15 or 20,000 souls;—whereas by returns from Gov. Clarke, made me in 1817, they stand thus:—Number of persons of the Great Osages 6,000—probable number of children, 3,500—Towns, 3. Little Osages, 2,000, probable number of children, 1000—Towns, 2. In all 8,000 souls; and these embrace both the Arkansas and the Missouri Osages. I should estimate the number of the Great and Little Osages of the Missouri, at 6,000, allowing two-thirds for the Great, and one-third for the Little, or 4,000 for the former, and 2,000 for the latter.

Their country is said to be beautiful. It lies in latitude 37 degrees, west longitude 19—20. I shall have occasion to refer to this branch of the subject in another part of this letter, and will proceed with other points.

They subsist on corn, pumpkins, beans, and the flesh of wild fowl, and buffaloe, and deer, and such other eatables as the forests furnish, and on fish. Their commerce is carried on by the exchange of furs and peltries, for blankets, strouds, and such other articles as are in use amongst them. Their peaceful habits, especially their cultivation of this interesting trait in their character, towards the government and people of the United States, is remarkable. How far this friendship may owe its confirmation, to the interest manifested by the government in the redemption and return of upwards of fifty of their fathers, and wives, and children, and brothers, and sisters, in 1806, I cannot determine; but the effect produced on those who came

out to meet them, and on those who again greeted their native village, their homes, and their friends, warrants the conclusion that the United States is indebted to *that one act of justice and of mercy*, for much of the friendship which has ever since been shown towards us by that people. The account given of that meeting by the distinguished youth (for he was then but a youth) to whom had been entrusted the expedition, is worthy of insertion; as is also the address delivered on the occasion by *Sans Orielle*, a distinguished Osage chief. "Lieut. Wilkinson informed me," says Lieutenant Pike, "that their meeting (the meeting of the redeemed captives and their friends) was very tender and affectionate. Wives throwing themselves in the arms of their husbands, parents embracing their children, and children their parents, brothers and sisters meeting, one from captivity, the other from the towns—they at the same time returning thanks to the *good God* for having brought them once more together;—in short, the *tout ensemble*, he continues, was such, as to make polished society blush, when compared with those savages, in whom the passions of the mind, either joy, grief, fear, anger, or revenge, have their full scope. Why, he emphatically asks, can we not correct the baneful passions, without weakening the good?"

It was on that occasion of joy and gratitude, that *Sans Orielle* spoke thus;—"Osage—you now see your wives, your brothers, your daughters, your sons, redeemed from captivity. Who did this? Was it the Spaniards? No. Was it the French? No. Had either of these people been governors of your country, your relatives might have rotted in captivity, and you never would have seen them. But the Americans stretched forth their hands; and they are returned to you!" What can you do in return for all this goodness? Nothing! all your lives would not suffice to repay their goodness." Thus did *Sans Orielle* mingle his joy with the redeemed and their friends, when at the same time he had children in captivity not one of whom could be obtained!

What deep impressions of good will,

do not such acts of the government and such speeches as this make, *under such circumstances*, on the minds of destitute and helpless men! Kindness, my dear sir, is destined to conquer at last; and missionaries are ordained as the distinguished and honoured agents to unfurl before the eyes of this people, the flag of benevolence, and under its hallowed and peaceful waving, to proclaim *the true liberty*. And here I find myself, suddenly, within the limits of your pavilion, and must stop a moment to survey the preparations which you, and your brethren, and the government, are all united in making, to carry in among *these very Osages*,—not the death-dealing engines of war and destruction; not the excitements of speculators, and avaricious contenders for wealth,—no,—but the mild whisperings of kindness, and the means of *intellectual and social, and moral* improvement. Doubts have hitherto darkened this interesting subject; but they are all dissolving. The light of *experience* has broken forth from *Spring-place*, from *Brainard*, from *Elliot*, from *Cornwall*, from *Waupakannetta*; and soon shall we see it issuing from the *Arkansas*, and from the *villages of the Osages*, and thence onward, West and North, till the whole region of aboriginal darkness will be full of light, and peace, and harmony. Experience warrants this conclusion at last, if other things did not. But we have evidences by the thousand, any of which, (experience out of the question,) would demonstrate the practicability of civilizing and christianizing our Indians; and who doubts the *obligation* to engage in the work? Who are the Indians? Let the affection displayed, and the tears, the eloquent testimonials of humanity, shed, in 1806, at the meeting of the redeemed captives, tell. Who are the Indians? Pierce their reins, witness their sorrows, mark their joys, listen to their eloquence. Are they not men? And if men, are they not our brothers? See them in the winter's frost. Do they not feel, and shiver? Look at them exposed to the solar ray; do they not burn? Have we never seen them weep? Aye; it is at this point we should oftenest see them, did not their

fortitude make it unmanly—for *they have cause to weep*. Yes, here we should see them pouring forth their tears, to be measured only by the gage of their despair. Now and then we see an enlightened and Christian spirit animating the weather-beaten face of these hitherto neglected men. In a moment of all others the most important to man, have we heard the aged and *instructed* Skenandon say—“*Lay me by the side of my minister and friend, that I may go up with him at the great resurrection!*” And is all this embraced in the Indian character? And shall we not be their friends? Shall the means, in such a highly favoured country as this, be wanted, to convey to these untaught men, the knowledge out of which we derive our blessings, and our comforts? Shall they be permitted, under the impulses of nature, to roam over the wilds, gathering their oftentimes scanty, and always uncertain subsistence from the chase, when the earth under their feet is ready, by the application of less toil, to produce the *certain* and *abundant* means of living? Shall they be permitted to cover themselves with the skins of the beasts they have slain and often suffer for want of clothing, too often indeed from the actual exposure of their bodies to the rigours of the year, when a few looms, and wheels, and a little friendly instruction, would teach them how to manufacture comfortable garments for themselves? And shall they be left alone, to listen at the roar of the elements, and feel their native mountains shake beneath them, and to remain ignorant of the God who rides in the whirlwind and directs the storm? Shall they be left, crudely to conceive of that Holy Being as they may gather his uncertain likeness from what they behold around them; and be permitted to remain ignorant of all the vast concerns of the future, and blind to their consequences, and none go forth to make all this important and deeply interesting subject, plain to them? Wherefore withhold from them the knowledge of the best and most important things which are known to and cherished by us, whether they be viewed in relation to the present or future? Why should we enjoy all that has reference to

the perfection of our nature, and our brethren of the same country, and but a few weeks travel from us, be left to struggle on amidst clouds, and darkness, and suffering, with a dread uncertainty resting on all the future? But to whom am I addressing myself? Happy for the Osages, to one who needs none of these desultory reflections to excite in him those feelings which, to the honour of our country, are beginning to be cherished by thousands. Yes, happy Osages—the days of your gloom are about to close. Already does the light gleam across, and fringe the skirts of the clouds which have so long hung over you. It is so, my dear sir, and I congratulate these people; I congratulate the government, and citizens of my country, that you made a visit to Washington, and offered your services, and had your plans of kindness recognized by the Osages of the Missouri. No longer will our Indians be considered in the light of the beasts of the forests. Our government, long anxious to serve them, has at last arrived at the era when Indian civilization may be registered; and whilst it aids by such resources, as the Congress has put in its power, (and which I trust will be multiplied) and countenances, and strengthens, all it can, those generous and noble doings of associated bodies of our fellow citizens, who are emphatically *the best friends of the Indians*, you will have reason to take to yourself, as will your brethren and friends in this great work, much of the luxury which those enjoy who do good.

The country of the Osages of the Missouri is delightful. The Mission family, who may be honoured with a commission to go to these people, will have every thing to enjoy that a fine climate and soil can furnish, and they may repose confidently in the friendship of the Osages. Their chief business will be to adopt those measures which shall set forth to them in the truest light an exhibition of their generous object. Once let the Indians see that they are disinterested friends, and have demonstrated to them their usefulness, and no power will be permitted to harm them but at the cost of the blood of those whom they go to serve. Nothing could have been more

happily contrived, even if it had been the result of contrivance, than for the two missions to the Osages to follow each other in such quick succession. The Arkansas Osages, and the Osages of the Missouri, are not on friendly terms. Out of the schism which sundered them, originated much bad blood. And, like most other difficulties with which our aborigines have to contend, this schism was the result of intrigue on the part of rival traders; a cause of affliction to our Indians, to arrest which will require the strong arm of the government, and the passage of that excellent law, or one like it, for the regulation of Indian trade, which originated in, and obtained the sanction of the senate at the last session of Congress: but which, for want of time, was not called up in the House of Representatives. This, However, may not be the place for the illustration of this branch of the subject. The Osages of the Missouri, I was going on to remark, think they are the aggrieved party in this schism—and perhaps they are. If the school now organizing on the Arkansas had got under way, and nothing had been seen doing in favour of the Osages of the Missouri, consequences arising out of the jealousy which this aspect of things must needs have excited, and out of despair, might have proved serious, as well to the white population bordering their domain, as to the tribes themselves. But as this business has resulted, there will be no grounds for jealousy. I doubt not but the most harmonious and friendly consequences will result to these Indians; and I shall not be at all surprised if, in the course of a few years, they give to each other the hand of fellowship, and consent to a mutual forgetfulness of the past, and bind themselves together once more by the ties of brotherhood and love; and how easy, by the extension of such peaceful posts, would it be to unite the tribes, which inhabit the country from the Arkansas to the Council Bluffs. This could be accomplished by the establishment of a school and Mission family at Fort Clark, and at the Council Bluffs, on the Missouri. The moral effect which such a line of operations would produce would be more decisive in harmonizing

the frequent commotions that agitate and afflict the Indians in those regions, especially if seconded by a judicious system for the regulation of trade, than would the erection of a battery of cannon, though it should extend from the Arkansas to the rocky mountains. Upon this part of the subject your agents, to whom will be entrusted the establishment of the Mission amongst the Osages of the Missouri, will be better able to give you the necessary information.

An enlargement and multiplication of schools are called for, not only by the public sentiment, but by the Indians themselves. These schools must form the foundation of this great work; and, if properly aided by suitable laws for the correction of evil doers, and the proper regulation of a liberal commercial intercourse with all the tribes; there need be no doubt as to the result. It needs only that this system be properly arranged, and set vigorously and harmoniously in operation, to prove to the world how comparatively easy it is to "train up children, (*though they be the children of savages*) in the way they should go;" and how they too, when they become old, will adhere to this early training.

The day, I am delighted to think, is at hand, when an Indian war will be as rare an occurrence, as was, half a century ago, a general Indian peace. And kindness will accomplish the work at last, and not force. Force may do where there are no agencies for the promotion of moral influences, and it is prudent to provide the one in the absence of the other. But the time must come, when a military force will be as useless in the Indian country, for *the purposes of war upon the sons of the forests*, as it would be at this time in the city of Washington or New-York, for the *purpose of war upon the inhabitants of those cities*.

Yet, it will be no less necessary amongst the Indians, that laws should be established for their government, than it is, that laws should be enacted for the government of our own citizens; nor less necessary that all infractions of their provisions should be visited with their appropriate punishments, in the one case, than in the other.

I sincerely wish you success in the noble work in which you are engaged, as I do all others who have undertaken its promotion. I know that any aid which it may be in the power of the President to afford, and which will be furnished through the Secretary of War, whose good feelings and hearty co-operation in this benevolent design are known to you, will be most cheerfully granted. As for myself, if I can help in my feeble way to forward this cause of suffering humanity, I promise you the best services I may have the ability to render; and these you are authorized at all times freely to command.

Accept assurances of my respectful and friendly regards.

THO. L. MCKENNEY,

Rev. Dr. Milledotter. S. I. Trade.

REVIVAL OF RELIGION.

ATHENS, OHIO.

We have had occasion to mention before that there was a revival of Religion in Athens, and in the infant College at that place. The Rev Mr. Lindley has given a narrative of this extraordinary work, published in the Weekly Recorder, from which we make the following extracts. The progress of this little Church, the succession of revivals of religion, and the number of professors in so small a congregation we believe is without a parallel. Those who attend to the early instruction of the lambs of the flock, will find ample encouragement to persevere.

The writer states, that until the year 1808 the very name of Athens was associated in the minds of those who were acquainted with the place, with the idea of gambling, dissipation, profanity, and a general disregard of the laws both of God and man. But happy for Athens, there were a few, who like Abraham and Lot, were the salt of the earth.

In the latter part of the year 1808, the literary institution commenced its operations in the opening of an academy; this being supposed by the trustees of the seminary, the first regular step towards that literary establishment which the law contemplated. During the first two years there were but few students in the academy. My labours in the seminary were of course light. This gave an opportunity of devoting a considerable portion of my time to the labours of the gospel ministry. One year's labour

was bestowed upon this wilderness before it was thought expedient to attempt the organization of a church, or the administration of special ordinances.

In the fall of 1809, a Presbyterian church was partially constituted; special ordinances were administered; no ruling elders, however, were chosen until 1813. The church when formed was truly a little flock; it consisted of nine members. But these were a praying few, and gave the fullest evidence that their faith was in him who led the host of Israel. While we daily witnessed scenes of riot and dissipation, it was a consolation to reflect that here were more than five righteous persons, for which number God would have spared all that great city Sodom; and that this was more than was in Noah's whole congregation, from which have sprung all the churches since the flood.

Special pains were taken to collect the children and youth of the village, in the afternoon of each Sabbath, for the purpose of receiving religious instruction; the shorter catechism was the text book. Often were all the hearts of this young congregation deeply affected, while the meek and compassionate Jesus was the subject of conversation, and when they were carried in the arms of prayer to him who says, "suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

The blessing of God has eminently followed these instructions. By far the greater part of these children are now public professors of religion, and adorn the doctrines of the gospel by a regular deportment. With these religious institutions the tone of public morals began sensibly to change. The conduct of parents was changed with that of their children. The Sabbath began to be more respected; places of public worship were better attended. The gambler and the blasphemer became less bold; and shame began to shut the mouth of the drunkard who before had boasted "of his strength to mingle strong drink." We have since had the satisfaction of seeing more than a dozen of these habitual drunkards profess the religion of Jesus Christ, with honor to themselves and to the church.

In the year 1810, we remarked an increased attention to religion, nine new members were added to the little flock. In 1811, nothing special appeared, except in professors, a "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ;" entire harmony in the church, and no falling off amongst non-professors; but two new members were added that year. In 1812, the dews of heaven gently distilled, this little hill of Zion was refreshed: twenty-five new members were added. In 1813 ruling elders were elected and ordained, and five new members were added to the church. In 1814 the cause of God was evidently gaining ground, public morals became more consistent, profligacy subsided, and the house of God was well attended: but two new members, however, were added to the church that year. In 1815 the Lord blessed us with a shower of divine influence; this came sudden and unexpected to the greater part of the church. It was, however, anticipated and talked of by a praying few, who were anxiously observing the "signs of the time," and like Simeon, "were waiting for the consolation of Israel." It fell on the first Thursday of January, a day appointed by the President for humiliation and prayer. Christians of different denominations, and politicians of various sentiments, the religious friends and enemies of the then existing war composed the congregation. The constitution and laws of the kingdom of heaven was the subject of discussion. Nothing extraordinary was observed through the course of public worship, except the most fixed attention, a deep solemnity evinced by the silent tear which stole down the cheeks of fixed individuals. The congregation was dismissed with the apostolic benediction. It was expected that the congregation would immediately disperse as usual, but contrary to the expectation of the most dispassionate observer, a considerable part of the congregation remained as though fixed in the place where they arose. Not looking one upon another, but with minds turned in upon themselves. A solemn silence pervaded the congrega-

tion for a short space, and between thirty and forty non-professors sunk back into their seats and wept. There were, however, but one or two whose sighs were audible. Their looks spoke the true language of the heart. The people of God stood astonished, and seemed to say, "we never before saw it on this fashion." Exhortation, prayers and conversation were the exercise until nearly sunset. The Lord carried on his work by such means as seemed good in his sight: Forty were added to the Church all of whom, as far as our knowledge extends, have walked irreproachably ever since. In the same year, the young men of the seminary and of the village, with the counsel of their pastor, formed themselves into a society for religious improvement. At first the society was private, and attended by none but the young male members of the Church, together with those who professed to be seekers of religion, and the pastor of the Church, when he could make it convenient. It was but a few months until this Society became quite crowded, and it was thought proper to throw open the doors of the Society to all classes who professed but a desire to seek the Lord.

The influence of this Society upon the morals and piety of the youth at this place, is incalculable, and its influence is still increasing.

In 1816, five members were added to the Church: In 1817, thirteen members were added: In 1818, eleven members were added, and in 1819, eleven members were added. The present year has been a precious jubilee to the Israel of God, in this part of Zion.

In the month of November last it became apparent, that the means of grace were better attended than formerly, that the people of God were more animated in his service—and that their prayers had more of the unction of the Holy Spirit.

About the first of January I learned that one of the young gentlemen of the Seminary was under serious impressions. Two or three weeks after it was discovered that another young gentleman of the village was under strong convictions.

The utmost degree of backwardness existed in the minds of these young men, to have their feelings known to their companions. A general excitement appeared in the congregation for several Sabbaths. The convictions of these young men became more pungent. About the first of February, at the young men's prayer meeting, one of these young gentlemen thought it his duty to ask the forgiveness of his companions, and to apprise them of those dangers to which he had been so instrumental in leading them. He declared it to be his determination to seek the salvation of his soul. His words were few, but they came from the heart; words were, however, soon silenced by the more forcible language of tears. Like an electric shock it went through the whole assembly. The occasion was such as warranted a personal appeal to the youth present. Fifteen or twenty were asked respecting their views and feelings of religion. With one consent they declared, that for a considerable time past, they had felt, that religion was "the one thing needful," and that "now was the time, the acceptable, and day of salvation." From this time the enquiry was general among the youth, "how can such a sinner as I obtain the favour of a Saviour, whose compassionate calls and admonitions I have so long slighted?" In a few days the same spirit of inquiry pervaded the middle aged, and in the space of about three weeks the enquiry was universal amongst all classes, old and young, civil and profane. I have witnessed many revivals of religion, this however has some characteristics in which it differs from those I have formerly seen. It was more universal as to the subjects of it. But few old or young, who are in the habit of attending public worship, escaped its salutary influence. As much as three fourths of the congregation to which I generally preach are professors of religion.

Another trait in which it differed was the profound and solemn stillness with which it moved. Fixed in solemn silence every soul appeared to be bowed under its own weight of guilt. Throughout it resembled its Divine Author,

"who did not cry, nor lift up, nor cause his voice to be heard in the streets." Convictions were clear and rational, but accompanied with less terror and alarm. And when the subjects were brought to light, they were usually calm, enjoyed peace of mind in believing, were humble and docile, without those extacies and transports which we sometimes witness in revivals. Since the reformation commenced fifty-six have been added to the Presbyterian Church, and a considerable number to the Methodist and Baptist Churches, but the exact number I cannot tell.

The number of students in the College was about forty, fifteen of whom were subjects of the work, and gave evidence of a saving change. These added to the number who before professed religion make twenty-five. The morality of the young both of the college and of the town, without exaggeration, exceeds any thing that I have ever before witnessed. The whole tone and influence of society seems to be on the side of religion. The whole number which have been admitted into the Church from the first formation is 186. The greatest degree of harmony has ever existed in the Church. Some have removed and some have died; our present number is 177. The village is small and the surrounding country but thinly inhabited. The whole number that usually attend public worship on the Sabbath does not exceed 200.

From the facts we have stated, it is manifest that the Lord is faithful to his promise, that "his word shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereunto he sent it." "The work is the Lords, and it is marvellous in our eyes." Unto him be all the honour and the glory for ever. There have been some cases of new awakenings of late; they are, however, rare at present, but at the same time I think it would be incorrect to say that the work is subsiding. It is evident that the Lord is carrying on his work in the hearts where he has begun it. Professors all walk consistently with their profession, and are manifestly becoming

"more rooted and grounded and built up in the Lord Jesus Christ."

I fear I have burdened you with this historical detail. My only apology is a wish that the influence of religion may be duly appreciated in civilizing the rude, in forming the good citizen, in preparing us for the discharge of present duties, and for a glorious immortality beyond the grave. And that those who come after us may have those data by which they may be able to trace the origin and progress of society in this place.

JACOB LINDLY.

OBITUARY.

GEN. SYLVESTER DERING.

Died, on the 8th inst. at his residence on Shelter Island, after an illness of fourteen days, in consequence of a fall from his horse, GEN. SYLVESTER DERING in the 62d year of his age. But few instances of mortality have stronger claims upon the sympathies of surviving relatives, friends, society and country, than that of this worthy man. He lived not for himself—his heart was formed for the exercise of all the charities of this life. In all the relations he bore to Society, he cheerfully and conscientiously discharged the duties of a husband, parent, brother, friend, neighbour and citizen. His children and grandchildren, will never forget the parental care and tenderness, with which he watched over them from their childhood, and their surviving parent will mourn the remainder of her widowed life, the loss of a kind husband and her best friend. His extensive circle of relatives and friends, will, whenever they reflect upon the constancy of his love and attachment, not refuse to his memory the tribute of a tear. The inhabitants of the Island on which he lived will never be guilty of the great ingratitude of forgetting the innumerable acts of kindness they have, for more than thirty years, received from him, as a neighbour, friend, and counsellor: more especially the poor and fatherless, and those labouring under afflictions of either body or mind. Were they on the bed of sickness, he administered to them as a physician; spread their pillows, and watched over them as a nurse; consoled them as a friend; opened his purse to their wants, and kneeled at their bed side and devoutly asked from their Great Physician, relief from their sufferings, and consolations beyond the power of human aid. Under his hospitable roof the friend and the stranger were equally welcome, and the poor never departed empty. It may be said that providence for wise purposes has removed from among us a truly good man. The writer of this has known him near forty years, in all which time he has lived his neighbour, and in habits of friendly in-

tercourse, uninterrupted by either word or act, and does not believe he has said too much;—nay not enough, until he has named the brightest gem in the character of his deceased friend. He was a Christian—and a Christian whose belief and professions were made abundantly manifest by his works. His heart at all times disposed to do good, was warmed and directed to the object by the divine precepts of the Gospel of his redeemer, and the holy influences of his Spirit. The Church to which he belonged and of which he was an elder and Deacon, will long mourn the loss of one of its brightest ornaments, and all who knew him will forget whatever imperfections they may have seen in his character, and remember naught of all his life, but his many amiable, christian and moral virtues; For to few, can that divine benediction with more propriety be applied, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the spirit; that they may rest from their labours and their works do follow them."

"The desert shall rejoice, and the wilderness shall bud and blossom as the rose."

We are informed that the Rev WILLIAM POTTER, of Lisbon, Conn and Doctor BUTLER, of Massachusetts, with their wives, will meet in this city on Wednesday next, by direction of the American Board of Commissioners for Foreign Missions, for the purpose of making arrangements for proceeding immediately by land to Brainerd. We do not know their particular destination, but it will be sufficient for the friends of the Redeemer, to know that they are going as His servants, with the message of salvation, to those who are sitting in darkness. We hope the friends of missions, will manifest, on this occasion, the interest they feel in the glorious work they have undertaken.

Many articles of comfort will be needed by those who are going far from the blessings of civilization. Religious books, and particularly those on Divinity, will be gratefully received.

It gives us pleasure to hear that the parishoners of the Rev Mr. Williams of Middletown, Upper Houses, have subscribed \$40 to constitute him a member for life of the American Education Society. May the friends of this Institution and of Clergymen in other places, go and do likewise. Such an expression of regard must tend to strengthen a mutual attachment between a minister and his people, while it contributes to the funds and respectability of one of the most important Societies in our country.

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